ان الدين عند الله الاسلام

The Review of Religions

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Vol. XXXII JULY, 1933 No. 7

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

MUSLIM CONTRIBUTIONS TO THE MEDICAL SCIENCE

[BY HAZRAT KHALIFATUL MASIH II]

Unlike other religions Islam has ever remained a great champion of the acquisition and the diffusion and dissemination of learning and knowledge. In one of the Muslim expeditions, the prisoners of war were told by the orders of the Holy Prophet that they could purchase their freedom by teaching a fixed number of the young Muslims of Medina how to read and write. The Arabs were complete strangers to all branches of knowledge, especially to the science of medicine. Charms and amulets had more attraction for them and appealed more to their undeveloped minds than scientifically prepared medicines. They made use of the former in preference to the latter. But this strangeness to the medical science was not confined to the Arabs alone. The medical science did not seem then to have progressed very much. Even the most eminent physicians in the then civilized countries in which Greek and Vedic medicines were in vogue believed many diseases to be incurable. It was at such a time that the Prophet of Islam prophetically declared that for

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every disease except death God had created a cure, a remedy, a medicine. This saying of their Master which embodied a great scientific truth led the Muslims to take special interest in the development and diffusion of this science and its present highly advanced and progressive state is deeply indebted to Muslim endeavour. But it is to be very much regretted that in the day of their all-round degradation and decline the Muslims sadly neglected this, one of the most respectable of all human occupations and professions, with the result that it has now been completely monopolised by non-Muslim peoples.

To Omar, the Prophet's great successor, most probably, goes the credit of introducing the wholesome innovation of sending physicians and surgeons with the armies. When the Muslim armies invaded Persia, on account of the fact that they had to march through marshes and places infested with epidemics, Hazrat Omar ordered that some physicians and surgeons should accompany them. In the reign of Walid bin Abdul Malik, the third Omayyad, Caliph in the year 88 (A. H.), only 78 years after the death of the Holy Prophet, were laid the foundations of a magnificent government hospital in a country to which the science of medicine was a totally foreign thing. It was included in the duties and obligations of the government to establish hospitals and dispensaries in the country under its control. The services of the most eminent and successful physicians and medical practitioners of the time were secured for this hospital and interpreters were appointed to translate into Arabic, Greek books on medicine and thus popularise this science among the Arabs. It was at the instance of the government that a Jew, named Fasurjuia, translated from Syriac into Arabic the Greek Ihran Qus's well-known book no medicine which was accepted as a respectable addition to the royal library.

In the time of the Omayyad Caliph, Omar bin Abdul Aziz, many copies of this book were made and distributed among the students of medicine. During the brief space of a few years government and charitable dispensaries and hospitals became established throughout the length and breadth of the Muslim countries and in 108 A. H. within a century of the death of the Holy Prophet the monumental works of such eminent Greek

physicians as Bocrates and Galen (Jalinus) came to be translated into Arabic.

Before the advent of Islam the science of Chemistry was yet in its infancy. A few chemical prescriptions were known only to those who wanted to manufacture gold. But Chemistry as a science was yet to be born. It was due to the great advancement and progress made by the Muslims in this department of man's knowledge that it acquired the status of a science. The Muslim physicians made far-reaching discoveries in this connection which raised Chemistry to the position of a great science. Its present very advanced state owes a great deal to the interest the Muslims took in it and the valuable contributions they made to it. They discovered the properties of the different minerals and their various changes and in this way opened a new avenue for the progress and development of medicine.

The disease of small-pox with which the Hindus were to a certain extent familiar but which was absolutely unknown to the inhabitants of other countries was fully investigated into by a Muslim physician of Alexandria, Haroon by name, who made very useful researches into its nature, causes, development and cure.

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The Muslim monarchs appointed regular incharges of government hospitals. The hospital at Jandiapur was reputed far and wide during the Abbaside regime. This hospital was, in its initial stages, in the charge of a Christian named Georges which fact demonstrates that the Muslims did not at all hesitate to seek the assistance and co-operation of foreigners and non-Muslims in the matter of learning and knowledge and appoint them to very responsible posts. This Georges wrote an exhaustive materia medica in the Syriac language which was translated into Arabic by Haneen bin Ishaq who was a physician of great eminence and reputation, at the court of the Abbaside Caliph, Mamun. Besides this, Haneen translated into Arabic some important books of Aristotle and Plato.

In the beginning Greek medicine was only used and became popular in Muslim countries but gradually the Vedic system

also attracted attention and in the time of Haroon-ur-Rashid government envoys were sent to India to investigate into the Vedic system of cure and to secure for the Abbaside Court the services of some very distinguished physicians. These envoys succeeded in taking with them three Vaids of great fame, knowledge and experience, Mankey, Saley and Dhan by name. Mankey translated many Sanskrit books on medicine into Arabic and Dhan was made the director of that famous charitable hospital which the house of Baramika whose members held the most important ministerial and administrative posts under the Abbaside Caliphs, had established for providing free medical advice and medicine to the destitute and the needy. Besides this hospital there were many other government and private hospitals at that time in Baghdad, the seat of government of the Abbaside Princes.

Sushrat was a well-known physician of India. His book is acknowledged as an indisputable authority on the Vedic system of cure. Yahya Barmaki, who was the Prime Minister of Haroon-ur-Rashid, entrusted to Mankey the translation of this book into Arabic. When it was over he ordered that the book be used in all government hospitals as materia medica. Under the Abbaside regime the medical department had become a regular and recognised institution. An inspector-general was appointed by the government who was the administrative head of all government hospitals, dispensaries and medical institutions. In the time of Haroon-ur-Rashid hospitals were established in all parts of the country. Every hospital was placed in the charge of an experienced physician and all hospitals and physicians were again under the control of a yet higher official who was known as Rais-ul-Atibba. This exhalted post was first given in 174 A. H. to a Christian physician named Yashu. After him his son, Gabriel was elevated to this post.

Ahmad bin Tolun, that famous Abbaside governor, established a hospital in Egypt in 261 A. H. which should be regarded as a model hospital. A very distinctive feature of this hospital was that it was divided into different wards which were

named after specific diseases. A patient suffering from a certain disease was treated in a ward set apart for the treatment of that very disease. Thus separate wards were established for all important diseases which were put in charge of physicians of very vast and varied knowledge and experience and of acknowledged reputation and authority. There was a special ward for the lunatics in which worked physicians well versed in knowledge about lunacy. This arrangement led to the production of specialists in different departments of medicine who did not exist before. Before that time scholars used to boast that they knew all sciences and according to the technicality then in vogue they were known as Hakims. This boasting about the possession of knowledge of all sciences was so much in fashion at that time that a man of Ibn Sinna's (Avicenna) very vast and deep learning wrote that he was only physician and not a Hakim because he did not know music quite well as if no-body was entitled to be known as an Hakim unless he knew music. And it is quite apparent that when there exists a general tendency among the members of a community to acquire proficiency in all the departments of different sciences, the delicacies and subtleties of those sciences would fail to attract their attention. It is the specialists who can find out these niceties because they devote their undivided attention to the investigation of only a few things. The one very substantial result of this change in the attitude of scholars was that in place of the essentials of sciences on finding out which the greatest stress was laid, their details and particulars also began to be known. Each physician selected a certain disease and gave his whole attention to investigating its nature, causes, cures, etc. The science of medicine in this way reached the acme of its development and progress and the different diseases, their kinds and peculiarities, their cures and remedies and the complications they develop after they pass the first stage, all began to be known in full details and their treatment became based on scientific foundations while it was founded before on mere guesses and conjectures. In some future article on the same subject we shall endeavour to show to what wonderful extent the Muslims developed the science of medicine.

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ISLAM AND COMMUNISM

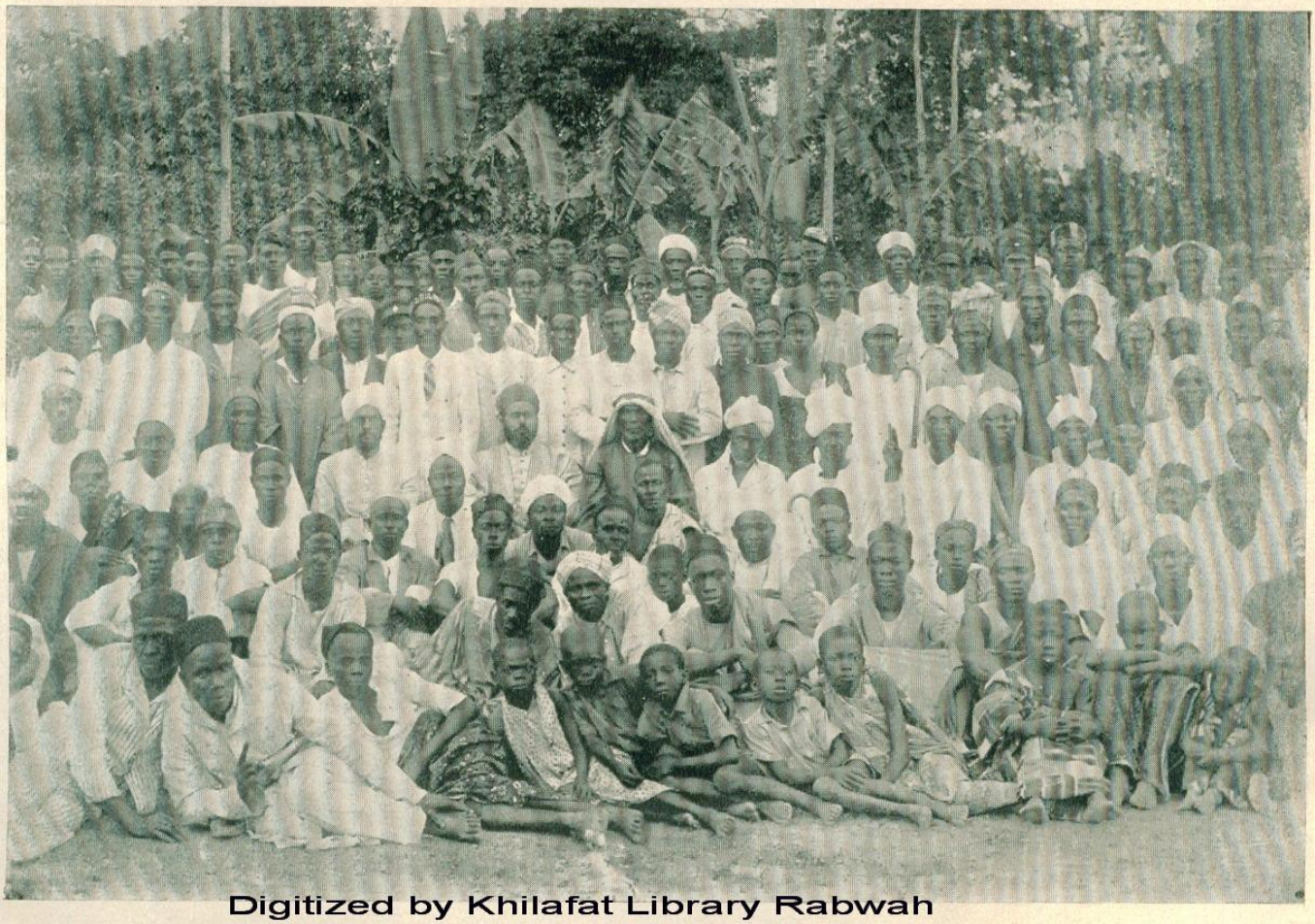
(By Mr. Nazir Ahmad Bajwa, M. A.)

A careful study of History would reveal the fact that the trend of development has been towards evolving the conception of equality. The Industrial Revolution smashed to pieces the system which rested on the absolute will of the monarch drawing strength from aristocrasy whom he wedged in with privileges and ushered in democracy that let loose the shackles fitted on the limbs of the masses and emancipated them from a state where they were avowedly kept away from knowledge. It seems incredible that the same event should have in another direction sown seeds of disparity which soon became so glaring as to prevent the political equality from expanding to its full dimensions. The Industrial Revolution was not an unalloyed blessing.

In order to cope with this situation, human nature failed as usual to rise to the height of occasion. It exhibited its inherent weakness of becoming a slave to its institutions and once more proved how the ills of this world are in a great measure due to the divorce of religion from life. Institutions are nothing but the methods by which human instincts are realised. What religion teaches by way of morality is that the instincts or natural impulses ought to be restrained in their operation. The theory of justice is based upon this fundamental principle. It confines individual freedom within a circle which is compatible with social good. But the trouble lies in the fact that the very organisation which is established to achieve this end becomes an instrument for bringing about the opposite result.

The situation, untempered by principles of high morality produced Karl Marx in whose hands Communism became at once an ideal and a method. As an ideal, it aims at a society in which classes have been abolished as a result of the common ownership of the means of production and distribution and it has a tradition

The Sun of Divine Light shines on the Dark Continent.



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A section of the vast numbers of the Ahmadiyya Community in Gold Coast who collected to welcome Mr. F. R. Hakeem, our Missionary to West Africa. The gentleman fourth from the left in the middle is Mr. F. R. Hakeem. To his left is seated Mr. Nazir Ahmad whom he relieved. Mr. Nazir Ahmad reached Qadian on 15th May, 1933, after four years' very successful work in Gold Coast.

which relates back to the beginnings of Western political thought. In every age it has been advocated as a solution for economic inequality, that existed in society, by persons oppressed by the social consequences of private property in the means of production. With the coming of Karl Marx it entered upon a new phase of its career. Briefly speaking what he insisted upon was that the primary motive force in social change is the system of economic production. Law, religion, politics, philosophy, all these are born of the reaction upon the human mind of the methods by which men wrest from nature the necessary means of life. Clearly therefore those who control the means of production occupy in society a place of special power. They control the destinies of mankind in their own interests. Social good is the good of their class. They are necessarily in conflict with the wage-earning class. The Division of society lies at the basis of community. Between those who control and those who are controlled there is an unbridgeable gulf. How is the gulf to be bridged, how is the conflict to be resolved? According to Marx, this can only be done by means of revolution. No concessions from above can set the matters right, nor can the masters be persuaded into surrender. The inevitable clash may be postponed for some time, but it cannot be avoided. The bloody conflicts that will thus ensue will be followed by the establishment of the Dictatorship ol the Wage-Earners and this will secure the transition from capitalist to communistic society.

The doctrine of Marx on its economic side defined value as the product of labour. He saw that labour must produce more than it receives. Labour, accordingly, is robbed by the capitalist, since the farmer receives the price it can command in the market, while the surplus, however large, goes to the master. The purpose of Socialism is to reverse the process, to extinguish private property and to socialise the means of production.

Marxism, as a system of social philosophy became a nucleus, around which the workers of the world gathered. Above all, it found in Russia a congenial soil to strike root.

Russia had a large peasant population which was in a state of sullen discontent. Its government was absolute which rested upon vigorous police vigilance, and denial of popular rights. It had failed time after time to arouse the patriotism of its subjects in its struggles against foreign powers. Although it had swelled to gigantic proportions over a long period of conquest and colonization, it was so backward in technical development and methods of administration that it repeatedly suffered defeats at the hands of countries much smaller in area and population. The industrial revolution had also taken place, and to the already numerous causes of trouble, was added the acute and baffling labour problem. The various peoples that lived under the Czarist regime were also showing signs of national awakening and it was certain that they would play an active part in any movement tending towards the disintegration of the Empire. The Russians eagerly seized upon the Marxian philosophy. They had already found in Lenin the leader of the movement. The Great War afforded an opportunity for putting the scheme into practice.

Such is, in brief, the history of Communism. Both on its negative and positive sides it represents a reaction against Capitalism, under which the State with its multifarious institutions had become an instrument to enable the rich to realise their aims and satisfy their aspirations. It bears a close resemblance to a tendency in law which regards criminals as persons to be handed over to doctors or to be detained in reformative institutions. The reformative theory does not represent the total amount of truth nor can it prove efficacious if, as its supporters say, a full scope is permitted to it. That it has attracted a considerable number of supporters who are trying every nerve to make it supersede the deterrent theory is explained by the fact that till recently its claims were not acknowledged and the theory which stated that punishment should be deterrent exclusively occupied the field of crimes. The result of this was that the advocates of the former began to claim that the latter should be completely replaced by it, while the truth of the whole matter is that

crimes are committed both on account of physical or mental unsoundness and because they offer a temptation of benefiting oneself at the cost of society and hence the perfect theory of punishment will be a compromise between the two extremes.

In the same way the truth is represented neither by Capitalism nor by Communism. Both of them are mixed up with a great amount of falsehood. Both of them represent two extremes; Islam stands midway between the two and hence it is the only course that will in the long run attract and engage the attention of the world. The time is not very far off. The first flush of enthusiasm with which Socialism was received has passed away and the expectations that Russian revolution would be followed by similar upheavels in other countries have proved untrue; while on the other hand it has been proved time and again that the peace and prosperity of the world depends upon the extent to which the institution of private property is modified in the interest of propertyless classes.

Class antagonism seems to be the basic principle of Communism. According to Marx, the modern society is divisible into two great groups, the capitalist and the wage-earner. Of the one, the outstanding feature is the fact that he lives by owning, he has land, or shares, or workshops or access to raw material. Of the other, the dominating feature is that they live by, and are mainly dependent upon, wages. The difference between the two classes, for the Communist, is fundamental. It means that between them there is a permanent and ultimately irreconcilable hostility. The wage-earners are concerned with securing the highest possible price for their labour, while the capitalists are constrained in the interest of profits to purchase it at the minimum price. Labour must either find a purchaser quickly or must starve, Capital is subject to no such disability. Their relationship thus places in the hands of the Capitalist weapons of oppression and exploitation.

Further, under the capitalist system, the small wealthy

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minority is in a position to manipulate the public opinion through the control of newspapers and large publishing houses and enjoys manifold other advantages that are associated with wealth. The elements of oppression, inequality and exploitation can only be abolished by a social revolution. When the new system would be established, the institution of private property would be done away with and the means of production will be controlled in the interest of society. All persons will stand on equal footing. What this doctrine fails to take note of is the fact that there exists a wide disparity both mental and physical in mankind and that if private property is eliminated, the main incentive to bring superior qualities or higher business capacity into the conduct of affairs would be taken away. No person will ever work with the enthusiasm and zeal with which he works now, when he has the prospect of securing profits to himself. The economic progress of a community depends upon the desire and readiness to take risks and explore new vistas ensuring more profitable returns. But if motive for that is destroyed, will not the economic organisation stand in danger of falling into decay and slothfulness?

Further, if under the modern capitalist system, a large class is maintained in parasitic idleness, what guarantees does the new system afford that the lazier members will not attempt to shirk and live on the labour of others?

Private property is thus an institution worth keeping. Its elimination will deteriorate efficiency and check progress. But when it is allowed a free run it leads to evils. There is no doubt that it is primarily an incident of effort and that it enables an individual to realise his personality and reach his best self. But as it ultimately shapes itself, it is not necessarily related to personal effort or possession of virtues and that it involves a large class to be maintained in parasitic idleness. It leads to the divorce of labour from the means of production and divides society into two groups, the capitalists and the wage-earners, and this division becomes the nurse of many evils. How is private property to be purged of extravagant elements? What steps

should be taken in order to make its presence consistent with social welfare and to prevent it from becoming a spoke in the wheel of progress ?

Islam offers the solution. In Islamic society, the population can never be divided into the very rich and the very poor. Islam recognises private property, but the distribution of inheritance and the prohibition of interest enlarges the extent and relaxes the intensity of wealth. The property will thus be more evenly distributed. The institution of *Z*akat takes us a step further. It is the recognition of the right of the poor in the property of the rich. It is a tax levied on both income and capital and its proceeds are applied to supply those people with capital, who possess the necessary business capacity, but who are unable to make a start owing to want of funds. Thus in Islam the class-antagonism which makes all the resources of State to be controlled in the interest of the few rich, who by their power predominate every department of life can never arise. Muslims are held together all over the world by ties of brotherhood and the high moralistic tone, which runs through the entire society and prevents them from becoming mere slaves of materialism which exalts wealth above human life.

DIVORCE IN ISLAM

The religion of Islam, being universal and for all time, has not, in many respects, been fully comprehended even to this day. Having appeared at a time when human society had not yet fully developed, there has been a good deal in its teachings the truth and soundness of which has not been properly recognized by the world at large. But as human society progressed, the growing social requirements of mankind vindicated the use and necessity of many of its teachings ; and their wisdom and philosophy was borne in upon the people. One of such teachings is the Islamic institution of divorce.

All those people who regard sex immorality as a great social crime, condemn as immorality every form of relationship between man and woman which can be characterised as temporary. Indeed, they define sex immorality as merely a form of temporary relationship between the sexes.

As a result of this definition of sex immorality these people are obliged to regard all widow marriage to be unlawful, for remarriage, in their opinion, would prove the previous marriage to have been only a temporary alliance. Following up this process of reasoning, some of them go so far as even to put a ban upon the remarriage of a widower, for thereby, they believe the contractor of the second marriage would become guilty of two temporary alliances—one with his late wife and one with his new wife. They believe only in one marriage throughout life. Remarriage, according to their viewpoint, whether for a male or a female, always amounts to immorality. This attitude towards marriage on their part, is perfectly natural, and is the logical outcome of their definition of sex immorality. No one who dubbs all temporariness of sex relationship as immorality, can help holding remarriage to be unlawful. If immorality consists in temporary sex relationship, then surely marriage can be

contracted but once in a life-time, and after the death of either the husband or the wife, the survivor cannot go in for a second marriage. The natural result of this view of marriage has been to convert matrimony into a sacred divine act, and like all divine acts it has come to be regarded as everlasting and unnullifiable.

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This belief about marriage was common to all religions before Islam. But with its advent, Islam transformed the entire matrimonial outlook. It viewed marriage from a new and a wholly different standpoint. Conjugal relationship, according to Islam, is decreed by God. The man and the woman are both complements to each other, neither of them being complete without the other. Hence a person, whether man or woman, who deliberately shirks to shoulder the responsibility of marriage, commits a sin in the eyes of God. But it is not a divine dispensation that a particular man should marry a particular woman. The choice of the partner is a matter which is left entirely to the option of each individual. Marriage, according to Islam, is a social contract which can be entered into or cancelled by the contracting parties. Islam does not describe every temporary relationship of the sexes as being necessarily an immorality. Only such temporary relationship falls under the category of sex immorality as is consciously and avowedly contracted by either or both of the parties as *temporary* and not with the object of making it a life companionship, and in which the rights and interests of each side are not legally fully secured and fully safeguarded. If two parties mutually agree to enter into matrimonial alliance with each other with the honest purpose and intention of living permanently with each other, and fully assume all the responsibilities and obligations towards each other which by virtue of the marriage devolve upon them, then such a marriage is perfectly lawful. If at any subsequent period in their married life, they are compelled, under circumstances beyond their control, to separate from each other, the fault is none of theirs. This forced separation will in no way affect the legality of their past connection, and will not render them guilty of any sex

immorality. It is quite clear that they had contracted their relationship with perfect honesty and good faith and had not the slightest intention of breaking it off, and the circumstances which led to the dissolution of the marital tie between them were wholly unforeseen and beyond their control.

Thus according to the Islamic definition of sex immorality, the relationship between a husband and a wife at no time loses anything in sanctity, and no forced separation on their part from each other makes them guilty of sex immorality. On the other hand, according to every other definition of immorality, dissolution of marriage, under whatever circumstances it takes place, is necessarily an immoral action. In case of death of either of the parties, the other cannot remarry, for to do so would be to commit an act of gross sinfulness. Now reason and human nature alike repudiate this foolish doctrine. Although for hundreds of years people have been levelling objections against the legality of divorce in Islam, they are now compelled by the force of circumstances to veer round to the Islamic point of view. The United States of America and many other European countries have, one after the other, made divorce lawful by act of legislature. Even England, the most conservative of countries in the world, is now at last gradually changing her altitude in regard to the question of divorce. It is being increasingly felt and openly expressed in church circles in England that much of the unpleasantness that frequently arises in married lives, is the result of changes which take place in men and women after their arriving at physical maturity, and hence divorce, which Christ never prohibited, is necessary. They urge that divorce should not be regarded as a crime but as a means of mending broken lives.

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It is to be hoped that this movement will grow in strength, and its voice will become more and more articulate, and that at last the world will be obliged to accept the Islamic teaching about divorce *in toto*. But there is one thing regarding which we should like to sound a note of warning to the advocates of divorce. It is this that unless they change

their erroneous definition of sin in regard to marital relationship, they are bound logically to consider divorce as an unlawful thing. In the face of this definition, no individual who obtains or gives divorce can help feeling that he has transgressed a divine commandment. This knowledge of having acted sinfully is bound to produce in him a psychological effect which will gradually harden his conscience and destroy all fear of sin from his heart, and lead him to commit a wholesale transgression of divine commandments. Hence it is necessary that before legalising divorce, they must alter their attitude towards marriage. They should accept the Islamic view-point that although marriage in itself is a sacred divine ordinance, yet matrimonial relationship which two individuals contract with each other, carries no special divine sanctity with it. It is rather in the nature of a sacred social contract mutually entered into by two parties out of their free will and choice and which, as such, they have a perfect right to terminate, should circumstances so demand it and should there be no alternative to it. Divorce, however, represents an extreme measure which is to be resorted to only in case of absolute necessity. He who tries to throw open the door of divorce too wide is as much guilty as he who seeks to close it hermetically even on cases of legitimate need. They are both the enemies of the welfare of human society; both are the breakers of the divine law, and both are equally guilty in the eyes of God.

THE PALLADIUM OF ISLAM

[By Maulvi Muhammad Din, B. A., Late Muslim Missionary in America]

In one of his revelations the Holy Prophet Muhammad (peace be with him) is authentically reported to have declared that he saw the Christ and the anti-Christ making the circuits of Ka'ba, the former to defend and the latter to breach away into the inner sanctuary. That the sanctuary will be immune, from the wiles and guiles and machinations of the Al-Dajjal is no proof that he will not make serious efforts to break through. That has evidently been true from the day Islam took its birth. The anti-Christ has been constantly at his nefarious business and in various guises. He scruples at no meanness to attain his ends. His great agents in this work of the contemplated desecration of the holy sanctuary of Islam and its defilement have been the Christian Missionaries whose chief mission of life has been the concealment of truth, the telling of lies and the efforts to deceive even the elect of God. Somehow or other they have conceived the idea of Jesus being the son of God, hence they have been at the old game of hide and seek to prop up quite an inconceivable and palpably false thing. The one great stumbling block in their way has been the rise of Islam ; hence they have been fighting tooth and nail to wipe out the very existence of their great adversary. In the past great crusades or holy wars were waged, and a good deal of unholy propaganda was set up which in spite of losing its momentum is still a great force to reckon with. That spirit of anti-Christ has in this generation taken on the form of the concerted anti-Islamic propaganda and the moving spirits in this campaign against Islam are Drs. Zwemer, Margoliath and their satellites. They are actively engaged in this warfare which though at times showing signs of abatement, blazes up at others owing to the active acts of hostility which these people take care to foment on.

Sometime ago some good minded people of the West thought of bridging the gulf that yawned between Christianity and Islam. They tried to show that Islam was an off-shoot of Christianity in that it accepted Jesus as one of the greatest teachers of mankind, respected and honoured his words and teachings and honoured his mother and his disciples, and in a word to be more friendly inclined as there were so many points of contact between the two religions. But the evil elements who battened on the old enmities and differences could not brook such friendly feelers and attempts at reconciliation and reapproachment. Hence they took up their cudgels in behalf of their old crusaders' antagonistic or anti-Islamic attitude, fearing in their heart of hearts that the sort of reapproachment proposed by these good-minded people might be the undoing of themselves and that form of Christianity they stood for. Drs. Margoliath and Zwemer have been at pains to show that Islam is nothing but a gross form of paganism and that its so called monotheism or belief in one God is merely a thin veneer to disguise the stark heathenism of the Pagan Arabs. The leading contribution under the heading of "the Palladium of Islam" in the April issue of the *Moslem World*, 1933, is a case in point. Here Dr. S. M. Zwemer, formerly of the Arabian and Cairo Missions is seen in his true colours. He brings in the oft-repeated and often-refuted assertion that the Muslims in spite of their claim to monotheism and hatred for idolatry worship the Blackstone and then without any scruple or hesitation he brings together the spurious and apocryphal traditions in support of his statement. What ends can such writings serve these people may be best known to themselves, but one thing is certain. For centuries these people and their great prototypes have tried to misrepresent Islam and besmeared the fair name of the Prophet of Islam. Of course they brought on the unholy wars of the Cross and Crescent with the blood of billions on them and their progeny. But strange as it may sound to the present generation, such vilification and gross misrepresentation is bringing on a good deal of disillusionment

among the enlightened Western public who are every day getting disgusted with these missionaries and their Missions. The louder these bloated lambs of Christ bleat the greater the suspicion they excite, for the Western people have begun to see and think for themselves. We are not opposed to rational or reasonable criticism but what are we to make of a gentleman who just for the sake of making a point cites a tradition and then in the same breath admits it spurious and doubts its authenticity? What shall he think of a man who would make a similar use of the Christian tradition or apocrypha to point a moral against Jesus or other Christian Missionaries. As I proceed I shall try to show the hypocritical attitude of Dr. Zwemer who is out to denounce Islam, not because he feels any call for it but because he must do something to revive the waning interest of the Western public in everything associated with the Christian Missions. He knows only too well that Moslem divines and scholars many centuries ago sifted the spurious from the non-spurious tradition but he would accept the spurious to discredit the authentic. He knows very well too that every religion has something in it that partakes of the allegory, metaphor, proverb or parable. To interpret them literally against all canons of justice and fair-play and to pit them against hard facts of history is indeed worthy of calumniators of the types referred to above and the Christian Missionary has been past master in this craft. Yet it ill becomes a man who invites a Muslim unitarian to accept Christian idolatry on the basis of some idle tales written long after the supposed or fortuitous events none of which is established by the eyewitness accounts. Neither the founder, nor the books, nor their writers have any historical basis. What is taught is not only irrational and against all human experience, but highly offensive to the teachings of all the great prophets and teachers of the past. It is absolutely opposed to God's dealing with them as evidenced in the writings of the other great teachers. Instead of ennobling and purifying the baser instincts of man the so-called teachings of Jesus are

degrading and one sided and opposed to all true science and knowledge. Shall we throw over the best from God for the sake of this Pauline Christianity—the very negation of humanity and divinity.

There is nothing new in Dr. Zwemer's new article. The same old charge that Muslims worship the Blackstone which is a relic of the old heathen worship and that the old heathen cult became a part of Islam when the Prophet of Islam changed the direction of prayer from Jerusalem toward Mecca. I fail to understand how this turning away from Jerusalem could be construed into relapsing into old paganism. Supposing the Prophet of Islam had not done so and supposing he had continued praying in the direction of Jerusalem would it have, made any the difference in the sanctity of the Blackstone which is connected with the performance of the Hajj ceremony. During the Mecca period of his life, that is, for about thirteen years and the first sixteen months of the Medinite period, he continued performing the pilgrimage of Mecca with the same solemnity and exactly in the same way as he did later on in his Medinite life without abating one jot of reverence for the corner stone of the Kaaba. If there was no semblance of paganism at first, why should the same thing offend our Christian friends later on. Mere change of direction in prayer means nothing, for if it is paganism to pray in the direction of Mecca, it is equally heathenish to pray in the direction of Jerusalem or any of the direction as a matter of fact. I suppose the Christians are the worse heathens in so far as they maintain East to be the only source of light, learning and law, while the Muslims do not as a matter of fact confine themselves to any fixed direction, for the Holy Quran says, "Wherever ye turn ye shall find God," or "that virtue or piety does not consist in turning this way or that," for piety is a matter of faith, heart and sincerity.

But the question is, do the Muslims worship the Blackstone or better still did the pre-Islamic Arabs of the days of ignorance worship the Blackstone? The Arab idolators had no doubt their numberless deities but it is

nowhere recorded that they worshipped the *Blackstone*. They offered their prayers to many things in and outside the Kaaba but never did they worship Kaaba or the Blackstone for the matter of that. Hence it is idle to suggest that the Muslims though rejecting other forms of idolatory could not shake themselves from at least one pagan cult, *i.e.*, the worship of the *Blackstone*. The pre-Islamic Arabs reverenced it but they never worshipped it hence the charge of worship falls to the ground.

Reverence, of course, is a different thing and we revere or honour various things for various reasons. But no reasonable man would confound reverence with worship. The kissing of the Blackstone is a part of the ceremony of *Hajj*, but mere kissing is nothing. When I say mere kissing is nothing I am not using it in the western sense of *what is in a kiss*, for when we kiss we identify ourselves with the thing kissed. Parents kiss their offspring out of an outburst of love but without any idea of worship. We kiss a sovereign's hand on our being appointed to high posts, which means that we shall identify ourselves with the policy of our king and shall faithfully carry out his behests. Yet all this osculation does in no way imply any idea of worship, while in the case of the Blackstone we have it recorded as a fact of history that Omar kissed it and remarked at the same time that he did so from no idea of worship, for to him it was an inanimate object which could neither profit nor hurt, and yet he did it out of reverence for the Holy Prophet Muhammad (peace be with him and the blessing of Allah) whom he had seen kissing it.

It would be a legitimate inquiry on the part of every seeker after truth as to why should the Muslims kiss a stone, which inquiry the Muslims are duty-bound to satisfy. But when a person like Dr. Zwemer with utter disregard for truth or historic sense mixes up senseless reports with historic facts to give a distorted version we feel it our duty to give him the lie to his very face. Of course when the Kaaba was cleared of the idols its walls were washed of all the pictures

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of the prophets. No squeamishness was shown in favour of Jesus or Mary as he would make us believe. Yet he has the hardihood to insinuate that the pictures of Jesus and Mary were left intact. He knows it to be a spurious tradition, or else he would not have qualified his statement by the words " if this tradition is reliable," yet he goes on all the same as if the matter of trustworthiness or otherwise of a statement did not at all matter with him. He himself quotes *mishkat* for his authority to say that Abraham found the *Blackstone* in *Jebel Qubais*, yet to mislead the Western readers he brings in the statement of Muslim mystics who believe that the original model of *Kaaba* was constructed in heaven and it was on the plan or model of this heavenly *Kaaba* that Adam erected the earthly *Kaaba*. Of course there are some allegorical statements which say that the Blackstone descended from Paradise but they must not be taken literally. Every religion abounds in such highly metaphorical allegories and we shall be committing a great mistake if we accepted them literally. That is especially to be guarded against in Islam which says that the metaphors, similies and allegories are never to be confounded with concrete fact. On the other hand all *mutashabihat* must be interpreted in the light of *muhkamat*. If the *mishkat* is definite in its statement that the *blackstone* was taken from *Jebel Qubais*, why should an honest and upright person go out of his way to insinuate a totally different significance. Dr. Zwemer should have been the last man to do so. Is he not acquainted with the problems of *transubstantiation* and *consubstantiation*? Will he take it lying down that Jesus taught cannibalism or that Christianity is a relic of old cannibalistic heathenism. But I am mistaken. A Christian is the last person to understand this point, since his whole religion is based upon the confused rendering of word, *son of God*, used by Jesus in an unguarded moment, though of course he was careful to correct himself on another occasion.

Dr. Zwemer knows it full well that the performance of Hajj or pilgrimage and not the Blackstone or the Kaaba

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for the matter of that, is the pillar of Islam. These are mere incidents to it. But for all that we hold that the Kaaba with the Blackstone is the centre of God's favours and grace to humanity, that the pilgrims are to kiss the one and circumambulate the other for the forgiveness of their sins, that the Blackstone is "the right hand of God upon earth stretched out to his worshippers, even as a man gives his hand to his brother" and that the corner stone of Kaaba did actually descend from heaven. Of all Christians Dr. Zwemer is in a better position to understand these metaphors, but if he willingly shuts his eyes to the divine light, I may remind him of this very stone as mentioned in his own scriptures. It is the stone which the builders refused but which is become the head of the corner (Psalm 118 : 22 ; 23). It is the stone laid in the foundation of the Kaaba to serve as an emblem of the Prophet whose advent was foretold by Isaiah (xxviii, 16, 17). "Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious stone he that believeth shall not make haste." Nay, the children of Israel were particularly told to regard certain stones for a memorial (*vide* Joshua 4, 5, 24, 27). If Dr. Zwemer still hesitates I may draw his attention to the parable of the vineyard, particularly to the words, "the stone which the builders rejected the same is become the head of the corner, this is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken but on whomsoever it shall fall, it will grind him to powder." (Matt. 21 : 42, 44). I am sure Dr. Zwemer will not imitate the Jews of the days of Jesus and say with them *God-forbid*! for when Jesus foretold the Jews of the impending doom and of the advent of *the Prophet* whose coming was like the coming of *the father*, they in sheer disbelief as was their wont indignantly repudiated him (for a fuller treatment of this subject I would ask the reader to study

the back numbers of this Review, especially the issue for November 1910 wherein this prophecy is dealt with at length).

There is no doubt about the fact that the Holy Prophet Muhammad (peace and the blessings of God be with him) spoke of this stone as the يمين الرحمن *i. e*, the Right Hand of God, for it stood for the advent of the last Great Law-giving Prophet whose advent was to usher in the kingdom of God, and in whom were to be fulfilled all the old prophecies, who was to be the seal of the prophets, and to whom the people of the whole world were to plight their fealty symbolised in the kissing of the Blackstone, an action known as *baiat*, for do we not kiss the hands of temporal sovereigns for the oath of fealty ? This kissing of the stone is a living reminder to the Muslims that in swearing oath of fidelity to *the Prophet* they were actually giving in their hands to God at whose command the Prophet took upon himself the great work of world regeneration.

Dr. Zwemer says that because "Muhammad and Omar wept before the Blackstone, therefore pilgrims are to embrace and kiss it." How far does he stray from the truth. The Muslims do follow in the footsteps of their Prophet and they regard it as a meritorious act, but they do not do it with their eyes shut. Does not Dr. Zwemer remember the memorable words of Omar who said that he knew that the Blackstone was a mere stone which neither profited nor hurt any body ? What clear repudiation of idolatry and what a stern rebuke to the worshippers of the Cross ! If the Prophet wept at the sight of the stone it was just in grateful appreciation of the divine favours that he was made the recepient and a fulfilment of that great prophecy symbolised in that mere piece of a stone. If it brought tears to his eyes that was in true humility and meekness that he of all his fellow creatures was chosen for the object of divine favours. If in the opinion of Paul and in that of the whole Christendom the twelve stones in the midst of Jordan

can be interpreted for the twelve apostles of Jesus why not another stone symbolise a similar event though of far greater importance ? How strange indeed is the Christian logic which interprets twelve stones for the twelve apostles, one of whom betrayed Jesus, the other publicly denied him, and the rest to their eternal shame deserted him! Even here I am reminded of a stone in prophecy—Peter, the great rock on which Zion is built, but what a shifting *Kutcha* sandstone he proves. At the very first opportunity, in spite of his previous boasts and braggings, he denies his master and yet the Christian is ready to acclaim him as the rock or stone on which Jesus wanted to build his Zion. Surely the Blackstone will be kissed, embraced, and pointed to with staffs as long as the world lasts, to serve as a living witness to the fulfilment of that great prophecy which Jesus and all the great prophets of the past set so much store by.

These few lines written by way of a reply to Dr. Zwemer's insinuations would be incomplete without a quotation from the *Chasmai Ma'rifat* (or the spring of Divine knowledge) by the Promised Messiah. He says : " There are a certain number of traditions of metaphorical or allegorical nature that speak of the Blackstone's descent from paradise. But the Holy Quran clearly states that paradise is no place for stones. This however cannot be conceived of from any material point of view. Nothing of this world is to be found there. There can be no conception of heavenly gifts from the earthly point of view, for no eye has seen, no ear has heard, or no mind has conceived of them. The Blackstone in Kaaba is set up as an emblem or symbol for a spiritual manifestation. (*Note.*— In the Islamic Law certain commandments stand for spiritual symbolisations. For instance man is commanded to worship with all his heart, with all his soul, and with all his mind, so that he may be ready to lay down his life in the way of the Lord. Hence the need of a formal sacrifice which, is only a symbol and outward representation of the inner transformation in man but the real idea is the

inculcation of the spirit of self-sacrifice in the way of the Lord. For instance God says, "the flesh and the blood (of the sacrificed animal) does not reach Him, but only the piety of the hearts," that is one's fear of God should prepare one to die every day of one's life and just as one slaughters animals, so should one slaughter one's self or ego. Anything falling short of that attitude betokens so much less righteousness). There would have been no Kaaba or no Blackstone, If God had not willed it so ; but as it is a divine practice He has ordained spiritual manifestation in the form of outward actions. So He has done with the setting up of Kaaba. The fact is that the object of man's creation is divine adoration and worship which is performed in two ways, namely extreme humility cum-contrition and love cum-self-sacrifice. The performance of the formal and stated prayers represents humility, meekness, contrition and distress of the soul yearning after its Creator. It is through prayer that every part of a man is thrown into a physical humiliation and contrition, so much so that to correspond exactly with the mental state of one's laying down one's whole soul in prostration before his Creator one is asked to go through the bodily prostration to conform with the spiritual attitude of the utter humility and effacement of the soul before its Creator, so that body and soul and of course mind too may together in spirit of harmony put themselves at the absolute disposal of the Lord. It should be borne in mind that physical prostration is in itself no useless action for it is admitted that God is as much the creator of the body as of the soul. Hence as a Creator of both He is equally entitled to the worship by both. Moreover body and soul act as well as react upon one another. Sometimes literal falling on one's face brings on a corresponding prostration on the part of the soul and *vice versa*, for body and soul are like reflecting mirrors. For instance an affected smile on face has very often turned into a real inward smile or on occasions an outward pulling of one's face has contributed to the real grieving of the heart and real tears have been the result which signifies the acute distress of the soul.

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Just as has been shown above that so far as outward expression of humility and lowliness is concerned there is a corresponding effect on the inner man itself; similarly in the other aspect of the prayer that is love and the spirit of utter self-oblivion body and soul act and react upon each other. Inspired by divine love the spirit of man hovers round the divine beloved and at every step falls down to kiss, in ecstacy, the very threshold of his lodging. Kaaba therefore stands to the divine lovers as the emblem or token of the *Beth-El*. God said, Behold, my House! The Blackstone here is the stepping stone to my threshold. (*Note.*— God's threshold is the source of all blessings, *i.e.*, all bounties flow from it. That is why the expert interpretors of true dreams aver that the vision of Blackstone in dream means that the visionary will be inspired with spiritual knowledge, for the Blackstone in the language of dreams stands for the source of true knowledge and beatification). That is why man has been commanded to give a physical expression to his inner fire of love and devotion. A pilgrim, therefore, while performing the ceremony of *Hajj* goes through all the bodily movements of a lover. He has at least to make an outward show of the love-smitten. He discards all signs of personal decking : he shaves his head ; he goes round and round *the house* like one mad ; he kisses the stone as though it were hallowed by the steps of his beloved. In fact these crazy bodily movements excite and kindle that dormant fire of the soul which we call love. The body turns round and round the house and the lips imprint kisses, while the soul trips round the divine beloved. None stands then between the devotee and his God. That is the stage of No-God but Allah just as one kisses the missive of his sweetheart and places it next to his heart so does one here. No Muslim worships the Kaaba. No one asks the Blackstone for favours. It is a mere emblem of prayer under divine behests. We fall down on the earth, we go down in prostration. That does not mean that we prostrate to the earth. So we kiss the Blackstone, not for its sake, for it can neither profit nor harm, but because it has been declared as a stepping stone to His threshold."

THE ENIGMAS OF HUMAN LIFE

[By Syed Zainul Abideen Wali Ullah Shah.]

(*a*) What necessity was there to pass man through so many miseries and trials to make him attain his ideal. The scenes of vice and cruelty, warfare and corruption rife in humanity are no good witnesses to the wisdom of the good God! They are rather quite contrary to the very sense of His Omniscience and speak for Him in no good terms ?

(*b*) Why evil predominates in human life in spite of the good intentions of God about His Creation and why the Prophets have to undergo very hard struggles to morally and spiritually uplift their fellow-beings ?

These are very important questions that face any person who seeks to understand the enigmas of human life and to unravel the mysteries with which it is enshrouded. I will attempt to answer these questions in the following paragraphs.

Question (*a*) means to suggest that man ought to have been created otherwise than what he is now—perfect, quite free from his present frailties and weaknesses—no bloodshed, no corruption, a beautiful model of perfection.

This question is a natural one and arises out of itself and being in accord with real and actual facts of life is referred to and answered in the beginning of the 2nd Chapter of the Holy Qurān. On being informed by God that He was about to create man on earth the angels are described by the Qurān to have objected to his creation saying, "Will thou create on earth one who will make disturbance and shed blood ?"

The phenomenon of corruption and warfare is very conspicuous in the evolution of man and forced itself at once on the attention even of the angels. The question is whether a better design of creation other than the present one is conceivable—the

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one which might be considered as perfect in its true sense. Everything in nature is perfect, the sun, the moon, the stars, and the earth and every part and parcel of them indicates designs of marvellous perfection. Do you then suggest that man ought to have been created something like these celestial bodies and forces of nature, suce as light, heat, electricity which are incapable of deviating from the courses set for them?

I doubt if the answer could be in the affirmative, for to be perfect or imperfect is not a quality of things which are inanimate or have no will of their own. Supposing that man were to be perfect in the sense these mute members of nature are, then the idea of perfection must have dwindled into nothingness. The notion of perfection persupposes a notion of imperfection—the one is the result of the other. Both conceptions are coherent and inseparable. Perfection alone can never give the idea of perfection. Unless there be an inward feeling of one's imperfection, there can never be a feeling of perfection and *vice versa*. Pain, for instance, represents the idea of imperfection, and pleasure that of perfection. Both exist side by side; absence of one implies the absence of the other. Stones, for instance, do neither show signs of pain nor of pleasure. To suggest that man should have been created otherwise than he is implies that he should have been perfect like stones, having no volition, no sense of pain or pleasure. No sane person would dare conceive of such an eventuality. Man, with all his imperfections, is the perfect model of the Creator's design. No better model can possibly be conceived of, because the idea of perfection dissociated from its antithetic idea of imperfection is an impossibility. Even in paradise where man is generally considered to be perfect he will not feel himself to be perfect in the sense in which perfection is generally understood to mean. According to the Qur-ān he will ever more hanker after perfection and celestial bliss. In paradise he is represented as praying "O our God, make perfect our light and forgive our sins. Verily Thou hast power over all things." Man is ordained to move on and on towards perfection with the uncomfortable feeling that he is imperfect. In his so-called imperfection lies the beauty and perfection of his nature. Man

goes on progressing and advancing. All other creatures stand where they are, because they do not possess the feeling of imperfection. They are devoid of this impulse.

Answer to question (*b*) is that evil predominates over good in this sense only that the persent state of things is not the ideal one and that animal nature of man is still uppermost, or, in other words, man has yet not fully evolved morally and spiritually. As explained above, man in heaven also would feel his frailties and weaknesses and long for a higher and nobler stage. This very feeling accounts for the prevalent notion that evil is predominant, for unless the idea of the predominance of evil overbalances that of goodness, no irritation will ever be felt in one's mind and hence no preparation for disentangling oneself from the very cause of irritation. But if you go deeper into the reality of things, you will find that this feeling is both necessary and illusory. We feel disgusted at one's indecency because it does not accord with our nature. As long as man is working in response to natural laws, his life is as smooth as the motion of celestial bodies—no deviating from the set path, no inclination to this or that side. He is very pleased with every one and every one feels perfectly at home with him. But as soon as he departs from his natural course, the equilibrium is disturbed, the tranquility is lost, the society is in commotion. He is denounced and condemned and looked down upon as the very embodiment of devil. All the good points in his character are lost sight of. His moral aberrations become magnified. But the reality is quite the opposite. The thief, the murderer, the liar, or the scoundrel, in spite of what wicked things he says or does has many good and beautiful points in his character in which he is as good as others. But because the bright side of his character is in harmony with the process of nature it seldom makes any stir in the society, and so it is unconsciously passed over under the hue and cry that is raised against stray cases of his moral delinquency, and he is declared as one who has no good point in his character, and is an unmitigated nuisance to the peace and moral tranquillity of the human society. There might be

cases of unmissed corruption and downright roguery, but these are extremely few and may be left out of consideration. If we sum up the good points of the average culprit as well as his bad points it will at once be found that the former far exceed the latter. The same holds good in the case of mankind in general. It is working for its ideals in a progressive manner and is not deteriorating as is commonly supposed. In spite of the vices and evils of the present age, you see side by side a universal awakening and improvement that were never witnessed before. Every section of human society, even the one that is entirely degraded in morals, is conscious of its rights and liberties and it appears as if man is let loose from the fetters of physical and spiritual bondage. There is a general realization on the part of individuals as well as groups of men of the futility and baselessness of the polytheistic ideas. Man has been for long in the grip of imaginary deities and gods and self-made potentates of the world who filled his whole life with an unnatural awe and fear. This state of things is fast vanishing from the face of the earth. Man has come to his own. He seems to have realized his true worth. The prophecy of the Qur-ān is about to be fulfilled :

"Soon those who have transgressed will see to which side they are turning—what dire punishment is in store for them."

There is a widespread revolt against the forces of evil, at the top of which stands polytheism in its multifarious shapes and forms. Even the very mode of man's living is undergoing a change for the better. A new era is dawning upon him, and we see the general scheme of divine wisdom is working its way to the sublime ideal of the moral and spiritual perfection of man. Even the apparent predominance of evil is fast vanishing.

One might feel irritable at the idea that such a long time has gone by and man is not fully emancipated yet, why was the ideal not perfected and achieved on the very first day of our creation? For the answer to this question I would like to refer the reader to the reply of the first question, and in

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addition to that I would say that the notion of time—past, present and future—has no meaning whatever with the Creator. The Creator and His designs are above the idea of time. Our weak intellect has given birth to the notion of time, otherwise it has no meaning. Man's shortsigtedness has set up walls of the past and the future. There are states of mind in which man's spiritual vision sees through the future as well, and realizes it in the present, and when he is awake he tells of the future as if it is an event of the present. Had future been something real and of independent existence, such a vision would have been a mere impossibility.

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PERSIA UNDER RIZA SHAH

The new regime introduced in 1926 by Rizah Pahlevi, when he became Shah and Dictator, is infusing new life into Persia. Wherever you go, be it at the frontier, in the plains, in the capital or in the fertile Mazandaran, you have the unmistakable feeling that the country is awakening from the torpor from which it has for so long suffered.

This new regime rests, of course, upon the army, the cost of which absorbs three-quarters of the annual revenue, and upon the police, both highly efficient bodies. Fear of Bolshevist infiltration has rendered necessary very close control of internal movements. But the foreign visitor is compelled to admit that, while this incessant examination of passports is at times irritating, nevertheless the police control, whether in the districts or in the towns, is exceedingly effective.

There are, of course, many unsatisfactory features, born of the arbitrary rule dictated from the top. But, generally speaking, there is a vast improvement both in the administration and in public security.

The Old Agreement

Everywhere there is much activity in the matter of road and bridge making. For the moment the former, particularly near the capital, leave much to be desired. But this is mainly the result of rains and frequent wash-outs. Riza Shah, however, is fast remedying this unsatisfactory feature. Both along the main roads from the frontier and along the Persian shores of the Caspian Sea there is great, one might almost say feverish, activity in this respect.

To-day Riza Shah is absolute master. Even his high-placed officials are often surprisingly averse to taking the initiative in matters in regard to which they are not sure of his opinion. One recent occurrence aptly illustrates this.

The Anglo-Persian Oil negotiations did not by any means proceed smoothly. The Persian negotiators were at times exceedingly hard-headed and seemed also unable to grasp realities. They repeatedly took a stand over points, which were not only unreasonable but often calculated to react aginst the interests of the country. Sir John Cadman on more than one occasion had to appeal to the Shah. And had it not been for the latter's intervention at the last, negotiations would have broken down.

In despair Sir John had, in fact, brought up to Teheran the aeroplanes to take him and his staff back. He sought a farewell audience. Rizah Shah expressed surprise at his returning without reaching a settlement and inquired the reason and whether he could do anything to help. Sir John explained the impasse and added that he thought His Majesty could do a lot. So it was decided that the Shah should preside at a meeting next day. Quickly he saw the true position, over-ruled his representatives and ordered them to draft the settlement on the lines which the A. P. O. C. were prepared to accept.

One would have thought that the Shah would have waited to see the final agreement signed. But, no! Having given his orders, he left forthwith for the Caspian Sea. He knew full well that those orders would be carried out. Riza Pahlevi is never disobeyed.

End of Feudal System

The Shah is an amazingly shrewd and intelligent man. He has realized what his country needs and what the defects of his fellow-countrymen are. The regime which he has introduced is exactly what Persia and the Persians require. It has set up a condition of discipline, which one feels the moment one has traversed the frontier and is enforcing continuity of action, both features to which Persia has only too long been a stranger.

By means of the army and the police Riza Shah has managed entirely to break down feudal system, formerly one of he great difficulties with which the central government had to

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contend. He has the provinces and the great tribes absolutely under control. One of the chief men of the Bakhteri is his Minister of War. He has also outmanoeuvred the Mullahs, who formerly dominated both the Government and the people, but to-day are completely discountenanced.

Riza Shah is doing his utmost to break down the excessive influence which the so-called religious ceremonies have had so far on the every day life of the people. For example, on the occasion of the recent Moharram he forbade all public celebration of the ceremonies always attaching to the Shia commemoration of the death of Hassan and Hussein and he reduced the official holiday from five to four days.

Religious Tolerance

But, in tackling the religious side of things, Riza Shah is being very careful. Obviously he has learnt a lesson from the fate of his former neighbour Amanullah. In all his reforms there has been no attack on religious ideas, habits or traditions. He is nevertheless managing to bring the whole social structure into line with modern thought.

Two instances will suffice to illustrate this. Under the Constitution, which is respected in the letter, if not in the spirit, since nothing is done without the assent of the Mejlis, consisting of nominees of Riza Shah,— there exists a committee of Mullahs, whose special duty is to examine every law before it is finally promulgated in order to ensure that it is not contrary to Shariat. The Shah has brought into being another committee, to which the Mejlis sends every draft-law before it debates it. This new committee examines each such law and invariably recommends that it should be put into operation as a temporary measure.

The committee of Mullahs still exists. But it has little work to do since above drafts never return to the Mejlis. The Mullahs cannot complain. The principle that no law can be promulgated without their assent has not been violated. The adoption of the measures has in every case merely been as a

temporary expedient. But these measures continue to have force of law. Thus Riza Shah obtains the application of all the reforms he wants without the interference of the Mullahs and without these religious leaders having any real cause for complaint.

New Marriage Law

The other instance is the new marriage law, which has introduced reforms in regard, amongst other things, to divorce and child-marriage. In the case of the latter, one of the social evils of Persia, the religious doctors would not consent to any age limit. They agreed, however, to a provision that the marriage contract must be accompanied by a certificate given by a qualified official that both parties are physically apt for marriage. This entails a medical certificate from the Government Health Officers. The difficulty in regard to age-limit has been circumvented by an administrative order forbidding all such officers to examine for this purpose any girl under the age of 16!

As regards divorce, the objection to a woman having the right to divorce has been overcome by providing that the marriage contract may contain a provision giving the woman in certain events the right to receive from her husband a power of attorney to take in his name divorce proceedings against herslf!

Economic Problem

If Riza Shah survives another ten years he will succeed in emancipating Persia from the economic stranglehold of the Muscovite, from which it has suffered for so long.

The weak joint in Persia's economic armour has always been her lack of communications, both internally and with the outside world. The most fertile and productive area is Mazandaran, bordering the southern shores of the Caspian Sea and reminding one more of Central Europe than of Central Asia. But its produce has not been able, particularly of late years, to

find a fair and reasonably profitable market. All that northern area has become tributary to Russia, which is its only market as for the same reason it is its only source of supply.

It has followed that Persian products have had to accept, and Persian importers have had to pay, such prices as Russian merchants were prepared to give or exact. Latterly the pressure from Moscow increased and under the trade agreement Persia suffered even more at the hands of the Soviet than it had done during the Tzarist regime. How unfairly Persia has been treated is shown by the fact that Russian merchants have not hesitated to undersell, in Persia, the very Persian agents to whom under the trade agreements they had sold supplies.

Riza Shah is fully alive to the economic problem. He is concentrating all his energies on enabling his country to derive the greatest economic profit from her resources.

For this purpose he is constructing a railway from Bandar Shah on the Caspian Sea right through the centre of the country to Bandar Shopar on the Persian Gulf. That would take six or seven years. When that was completed he intended linking the Persian system up with the Iraq Railway and the Baghdad-Haifa Railway. Thus, Persia would have direct communication west and south with markets where her goods would find a good demand.—*Extract from an article in the 'Statesman.'*

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FUNERAL CEREMONIES

[DR. M. M. SADIQ, D.D., LL.D., ETC.]

In compliance with the request of some new Muslims the funeral ceremonies according to the Muslim Law and traditions are given below : —

When a Muslim is at the point of death, his face is turned towards the Kaaba, and he is exhorted to recite the *tashahhud*, *viz.* :

"I bear witness that there is none adorable but Allah. I bear witness that Mohammad is the Messenger of Allah".

He is so exhorted, because the Holy Prophet is reported to have said that he whose last words would be Tashahhud would enter Paradise.

When the soul leaves the body, both the jaws of the dead man are pressed together and the eyes are closed. Then the body is put on a plank for the final bath. A piece of cloth is placed on the private parts and then the body is undressed and ablutions are performed. In this case, however, water is not put in the nostrils or in the mouth. The whole body is washed three or five times with warm water boiled with lote-tree (*Beri*) leaves. After this the body is dried with a cloth and is wrapped in a winding sheet. The Prophet preferred white cloth for a shroud and he is reported to have said :—" Put on white dress, as it is the best, and shroud your dead in it."

Camphor should be rubbed on those parts which touch the ground in the posture of prostration, such as forehead, palms, knees, etc. The dead man's body is shrouded in three clothes, the waist-wrapper, a shirt and an oversheet. Even if two clothes are used, there is no harm. A woman's body should be shrouded in five clothes, a waist-wrapper, a shirt, a head-covering, a breast-cloth and an oversheet. In this case again, it is

permissible to use three clothes only, *viz.* a waist-wrapper, a head covering and an over-sheet.

In the case of a female, the hair of the head should be laid over the breast. The Muslims, as is the custom of some nations, do not shave the hair of a dead person's head nor do they pare the nails. When the body is thus prepared for burial, the funeral prayer is offered. The dead body is placed crosswise the form of the Imam, who stands with his face turned towards the Kaaba; and it is placed in the same position when it is laid in the grave.

When the Imam offers prayers for the dead man, the congregation stands behind him in rows, and joins in the prayer. The number of the lines should be off.

The Funeral Prayer:—

There are four Takbeers, Allah-o-Akbar. After the first Takbeer the Surat-ul-Fatiha is recited. After the second Takbeer, Darud (invocation of blessings on the Holy Prophet, as a worshipper does while in a sitting posture) is read. And after the third Allah-o-Akbar prayers are offered for the dead person and the survivors :—

O Allah! forgive the living among us, as well as our dead, those of us that are present, as well as those that are absent, and forgive the young among us, as well as the old, our males as well as our females. O Allah ! whomsoever Thou keepest alive from among us, keep him alive on Islam and whomsoever Thou causest to die from amongst us cause him to die on Faith. O Allah! deprive us not of his reward and try us not after him.

Muslims strive hard to attend the funeral service of their deceased brother or sister. Ibn-i-Abbas reports :—

"The Muslim whose funeral prayer is offered by forty Muslims who intercede for their deceased brother will enter paradise. After the funeral prayer the dead body should be

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immediately consigned to the grave. The Prophet is reported to have said "Hurry up with your funeral, if the deceased person is good then you are carrying him towards bliss and if he be otherwise then you should hasten to throw him off your shoulders."

Islam promises great reward to a Muslim for the funeral service of his deceased brother or sister. The Holy Prophet is (on whom be peace and blessings of God) reported to have remarked : " The man who helps in preparing the dead body for burial will have a reward equal to two *quirats* (name of a weight) one of them being equal to mount Ohud."

Shedding tears over the dead and expressing of sorrow is not objectionable as it is in human nature to give vent to sorrow for the final departure of brother or sister. The Holy Prophet shed tears when Ibn-i-Ahadah was in the agony of death.

He said, "People are not chastised for weeping, but they are punished for this (pointing to his tougue) ". Abdullah-bin-Masud reports the Holy Prophet to have said, " The man who beats his cheeks and rends his garments is not from us." Once, the Holy Prophet was passing by the grave of a Jewess where wailing was being done. At this the Holy Prophet (on whom be peace and blessing of God) remarked " The Jews are wailing for her and she is being tortured in the grave for this."

Wailing and lamentations are prohibited by Islam. When the dead person is let down into the grave the following prayer should be offered:

" In the name of Allah and on the faith of the Prophet of God." Thereafter, it should be laid in the *lahd* (the excavation in the side of the grave) which should be closed up with mud bricks, and not with baked bricks or wood. If an infant dies immediately after birth without uttering any cry, its funeral service should not be held. If, however, it utters any cries before it dies then its prayers should be offered.

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ISLAM AND INSURANCE.

[By M. S. M]

[We do not believe that life insurance is quite in keeping with Islamic teaching. But as the question of its legality or illegality has assumed a great importance we, with pleasure, publish the article of a gentleman who is in favour of this institution and hope that some one from among our readers would try to refute the arguments given by M. S. M.—*Ed. R. R.*]

The other day I was talking to a Muslim friend and advised him to take a life policy in view of the out-break of plague but he replied that God sent misfortune sometimes and it was impious to doubt His goodness. "Yes" said I "God sends the rain, but that does not make you hesitate to put up your umbrella."

Another Muhammadan friend, when asked to have his life insured said that "his life was insured with God." Quite so but there is a saying attributed to the Holy Prophet Muhammad (Peace and blessings of Allah be on him) to the effect that when a person came from a far off place to visit him, the Prophet asked him if he had secured his camel. "No" said the visitor "I trusted in God." "Trust in God" said the Holy Prophet, "but tether your camel."

During my career as an Insurance Solicitor I have come across many objections from my Muslim friends. All objections centred round the main thing that it is irreligious to insure. But opinions differ, nay they are even confusing and conflicting as to why it is irreligious.

With due respect to one and all it is my intention to dwell briefly and try to clear this misunderstanding. This is no challenge but an appeal to all those intrested in the welfare of

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the community to peruse the following with an unprejudiced mind:—

You must first of all understand what a life insurance company is, why is it so much necessary and why is it irreligious?

A Life Assurance Company is an institution which legally undertakes in return for small monthly, quarterly, half-yearly, or yearly payments to pay a substantial fixed amount in the event of death of the payer after a fixed number of years. In other words it is a safeguard for poor widows and orphans.

> "He who helpeth his fellow creatures in the hour of need and he who helpeth the oppressed, him will Allah help in the day of travail."—*The Holy Prophet.*

Yes, that is what life insurance is. It is based on the axiom that "Union is strength."—on the old fable of bundle of sticks, and on the truth that a burden which would crush the individual may be borne with ease by a multitude of individuals. It is a big brotherhood in which millions of people subscribe for a common fund; this fund is then entrusted to a responsible body who renders help to the families of deceased members when they are most in need of financial help.

It is important because a father or a husband who in ordinary circumstances is not able to provide for his family in the event of his death, will be able to do so by very small regular instalments, which alone would prove a great boon in itself if nothing else.

There are other important points why men should insure their lives. It is a well-known fact that when compared to other communities in India, majority of Indian Muslims are very poor. They generally live by the earnings of their male members. Now poor as the community is, it is difficult for those who provide to lay something for the rainy day, to educate their children and give them a fair start in life so as to

enable them to compete successfully in the struggle of existence.

A Life Insurance Company removes this difficulty by coming to help those in distress and make it possible for a husband to provide for his wife, a father to provide for his children, and for every one in fact to provide for those dear and dependent on him in the event of his premature death.

The objections of irreligiousness.—Suppose a man dies and leaves his family financially weak, will it be irreligious for the kindly neighbours to help the distressed family, surely not. If one man is asked to help the family, it will be a burden for him and the same help if rendered by hundreds contributing little each none will feel it. Insurance is nothing but this.

It may be objected that supposing a man pays two years' premium (say Rs. 100) and dies and the company pays Rs. 1,000 to the deceased family the excess is an unlawful gain. To clear this misunderstanding I must here explain as to how the life insurance premiums are calculated.

Life Insurance is an actuarial science and is based on the law of average. Astronomy may at times prove wrong but the law of average has not so far been proved wrong. The premiums are calculated in accordance with the law of mortality which is uniform and deliberate in its working. Statistics for 200 years have been taken and a mortality table is worked out on the average experience of this period. If the mortality table shows that 8 people (of x age) out of one thousand will die during the year, the money that has to be paid to these 8 claimants is recovered from the balance of 992 policy holders, and the premium includes the amount. Hence it will be seen that the policy-holder at the outset subscribes for death claims. As the claimed amount is subscribed to by the policy-holders willingly and with complete knowledge, where is the question of unlawfulness? Will it be unlwful for 1,000 persons to join together and put aside a certain amount every year for their welfare, *i.e.*, if any one of them dies a stipulated portion of it will be paid to the family. Thus every member is helping himself as well as others.

The other day a gentleman told me that when a man dies after paying Rs. 100 and his family gets Rs. 1,000 the difference of 900 represents interest. It will be clear from the preceding paragraph that it is the mortality loading and not the interest. The principle of life insurance is, those who live long pay for those who die early. Common-sense will teach us that it is impossible to get 900 per cent. interest.

Interest.—The Holy Prophet Muhammad (peace and blessings of Allah be on him), has prohibited interest taking, but in life insurance the companies do not give interest but profit. Actions must be judged according to intentions and it is clear to one and all why usury is prohibited. The company is a trustee for the public money. The huge sums of money collected by way of premiums are invested in many ways, in business as well as in Government securities. Of course profit is made on these investments. They are from different sources, business, mortality, expense, interest, etc., etc. The total amount of the profit is then divided amongst policy-holders by way of bonus. Well, what is the definition of interest. It is a guaranteed fixed percentage to be paid every year. But the bonuses of insurance companies are neither fixed nor guaranteed.

As long as the policy-holder does not get interest his religous conscience must be at rest, but if the objection is raised against the company's earning interest, it can be proved that every business now-a-days has something or other to do with interest. Again the interest which insurance companies get is mostly from the Government. Every recognized and civilized Government has to float loans to construct capital works for the welfare of its subjects. The people subscribe to it, the Government collects taxes, pays interest on the loan, creates sinking funds and gradually pays off the loans. Now if the Govenments do not float loans and the people do not subscribe there cannot be any capital works. To put it briefly the life insurance money is utilized to help the poor subjects. The subjects are benefited and for an agricultural country like India (with a tropical climate) which entirely depends upon its monsoon, this kind

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of help is a great boon. The life insurance money is advanced to help the starving millions of India. Is it irreligious ?

It will be clear that when a man insures for Rs. 1,000 and when he or his family is benefited and paid Rs. 1,000 there is no intrest in it ; when the company gives some profit, a little portion of the interest it gets from the Government is paid to policy-holders.

First of all a policy-holder does not get interest but profit. Interest is fixed but not profit. It differs year after year. Profit is never guaranteed. It may be Rs. 25 this year, Rs. 35 next year, Rs. 15 year after and nil one year. It is allowed to enter into a business in which there is profit or loss. Then why not insurance be allowed ? It is proved that the policy-holder does not get interest. If putting money in the bank is allowed, the bank which deals only in interest, it is not understood why insurance companies alone be objected to, although you do not get interest from them.

One may argue that the interest taken from the bank is spent on charities. Can you not do the same with the profits of Insurance policies.

Gambling.—There is no ground for this argument at all. Gambling is a game of chance and the correct definition is 'either you loose the whole of your money or gain a large profit'. As there is no loss of your money in life insurance it cannot be termed gambling. The contingency against which insurance money is guaranteed must occur one day or other. A ship *may* sink, a building *may* catch fire but every man *must* die. All other forms of insurance though expedient is gambling because the contingency may or may not occour. Life insurance is essential.

Yet there are daily occurrences. There is not a better provision than life insurance if a Muslim happens to die when he is in debt.

It is a great pity that objections to life insurance are generaly raised by rich men. Life insurance appeals to them only as

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an investment, while in the case of poor and middle class people it is a necessity. Just ask a middle class man what he feels about life insurance. In one case a gentleman was refusing to insure his life as he said, it was not allowed by the Head of his community. Unfortunately or fortunately for him he was subsequently attacked by a terrible disease. By God's grace he survived. Immediately after his recovery he approached me for insurance and told me that during the days he was struggling between life and death the one thought that troubled him most was as to what will happen to his family and children if he dies. He said that he thought of life insurance not once but one hundred times. There is a well-known saying that ' if every wife knows what every widow knows every husband will get his life insured.'

In conclusion I shall only say that if the Muslim public is made to realize the benefits to be derived from insuring their lives, it would lead to a great step towards the improvement of social and economic prosperity of the community. My experience is that Muslims as a class are great spendthrifts. They spend more than their income. There is the false prestige and false notion of respectability. When the inevitable hand of death falls on them (generally when they are least prepared for it) they leave practicaly little or nothing. Consequently their wives and children are left destitutes. They are let loose and become a menace to the society. The illiteracy and poverty of the community increases.

It is impossible for any one to reflect upon the figures which insurance companies are paying out yearly as claims and the business they do without experiencing a feeling of keen admiration for the society which tries day after day to wean people from habits of thriftlessness to habits of prudence—that too in the face of ridicule and discouragement. Life insurance is a social reform. The habits of thrift inculcated by insurance companies continue to be an incalculable benefit to our people, to humanity and to the nation. The thoughtless and the ignorant may lack appreciation of life insurance and its work, but those who look beneath the surface of things cannot fail to recognize that life insurance has done a great deal for the country and for us.

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The Psychology of the 'Leg-Show.'

[DR. M. S. NAWAZ KHAN, M. B., B. S., ZANZIBAR.]

The ' Royal Magazine ' once published an interesting article by Miss Maxine Lincoln in which the well-known writer endeavoured to discover, the Psychological factor behind the popularity of the ' Leg-Show.' She recorded the opinion of two experts *viz.* Mr. Frank Collins and Mr. Lew Leslie, an American dramatist. Mr. Frank Collins said, " A lovely woman is still the lovliest thing in creation and that we all like to gaze on beauty." Mr. Lew Leslie remarked " Ever since the Garden of Eden men have been just crazy over women."

In my opinion, the popularity of the ' Leg Show ' in revues and musical shows is based on a psychological factor. Men like novelty in all lovely things since ' too much familiarity breeds contempt.' It is customary with women in the West to keep their faces and arms bare, hence for the Westerns the faces and arms have got no novelty and mystery. On the other hand they keep their feet and legs scrupulously covered with stockings, hence the legs still hold their novelty and attract young men to revues to gaze on them. This is the true psychology of the popularity of the ' Leg-Show ' in the West.

In the East the leg-show will perhaps never become popular because women in the East generally cover their faces and keep the ankles and feet bare. Face, therefore, amongst us, holds its novelty and charm, while ' tapering ankles ' have comparatively less curiosity associated with them. I quite agree with Mr. Collins that the shimmer of delicate silk stockings is much more fascinating than the effect of bare skin. Nudity at first attracts but soon looses its charm because novelty and mystery are no longer associated with it.

In my opinion, short transparent skirts of a ballet dancer are more attractive than the nudity of a Negro woman.

According to Professor Forel (an eminent Swiss psychologist) a semi-veiled body is more attractive than a nude because the former has the phenomenon of contrast and expectation associated with it. I am confident that the lure of the leg-show will depart soon because it is against human nature. Mr. Collins also says that long gowns will be more attractive in future because they will produce an effect of mystery as well as romance. In my opinion long gowns have something more than mere romance in them.

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Human psychology tells us that the effect of novelty in a lovely thing is in inverse proportion to its nudity. The more exposed a beautiful object is the less charming it becomes in the long run. In Nature all pretty and precious things are protected by a cover. Woman, the loveliest of all creation ' is not exempted from this universal law. The more exposed her charms will be to public gaze the less charming will she become in due course. If women in the West begin to wear low-skirts and long sleeves, novelty associated with their charms will be preserved and ' gentlemen will prefer them.'

Experimental psychology has proved that the intensity of a stimulus received by the brain is in inverse proportion to its duration. If a bare part is seen too often ; despite the intense momentary pleasurable emotions, it soon looses its lure and ceases to act as a stimulus. The every day changes in the fashions of dresses worn by ladies are also based on the psychological fact that men desire change and like to see novelty in all lovely things. It is evident that variety and originality cannot be produced in a bare part while fashions in dress, etc. can be originated and variegated with impunity. Hence a fully dressed lady will keep her charms longer than Miss 1933 who wants to keep her arms and legs bare.

The sight of a completely nude figure is repugnant to the normal mind. Prof. Forel says, " Painters of nude art become impotent by constant suppression of desire." Human brain stands in need of a series of stimuli in the form of a climax, to keep any mental effect well-maintained. Pleasurable emotions

of a sexual nature are produced by certain stimuli of different intensities acting in succession. These stimuli in their order of intensity are : voice, sight of a lovely face and body, skin-contact, etc. Of these human voice is less effective and sight of naked body and skin-contact are the most potent factors in producing these emotions. If the preliminary (weak) stimulus loses its power to act, the next (stronger) takes its place to maintain the effect of pleasurable emotions of the brain. But if the stongest stimulus be used at the very outset, there is nothing beyond it to maintain its effect, with the result, that all novelty and charm in the object of adoration is lost. Thus, nudity after a brief period of attraction soon loses its novelty and lure and produces a repugnant effect on the mind.

Gentlemen who go to revues for relaxation and prefer to see bare legs of the chorus, will soon fathom the mystery of the leg-show *viz.* " tapering ankles, rounded calves, and dimpled knees " will no longer be novel to them, and they will naturally like to have a change.

Islam enjoins upon all Muslim ladies to cover their legs, arms and necks completely and to veil the face partially and does not allow, even a married couple, in spite of all liberties of healthy wedlock to see the nudity of each other. This commandment is based on sound psychological principles since it not only strengthens the moral and mental fibre of the society but also aids in contracting happy marriages.

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NOTES ON THE HOLY QURAN

That is, the sentence of death is only a *partial* punishment of the offence, the rest of the punishment being given hereafter. بِبَعْضِهَا *bi ba'ḍihā* = اِثْمِهَا | بِبَعْضِ *bi ba'di ithmihā, i.e.*, in return for a part of the sin committed against the murdered soul. There are certain sins which are atoned for by the punishment which is inflicted for them. But the offence of killing an innocent man is not sufficiently punished with execution, which is only a partial punishment. The real punishment of such an offence is hell (*vide* IV, 94).

By saying "And *remember* when you killed a person," the Holy Qur-ān holds all the Jews to be guilty, but for the sentence of death the real culprit who had instigated them to commit the murder has been selected, and it has been declared that it is only a partial chastisement, the rest of it being reserved.

By saying "Thus does Allah give life to the dead," the Holy Qur-ān means that retaliation is also a form of giving life to the dead, for it prevents the would-be assassins from committing murders, and thus many who would have otherwise been killed are saved from death. That retaliation is a means of giving life is alluded to elsewhere in the Holy Qur-ān. We read in verse 180 of this Chapter : "And there is life for you in retaliation, O men of understanding."

Reading the verses under comment in conjunction with the previous one, some translators hold that a dead man was actually restored to life. This interpretation is quite erroneous, and is not based on the wording of the verses, but rests on baseless legends found only in Israelite traditions and not at all in the Holy Qur.ān or the sayings of the Holy Prophet (may peace and blessings of God be upon him !).

ثم قست قلوبكم من بعد ذالك فهى كا لحجارة او اشد قسوة وان من الحجارة لما يتفجر منه الا نهار وان منها لما يشقق فيخرج منه الماء وان منها لما يهبط من خشية الله وما الله بغافل عما تعملون۔

75. Thumma qasat qulūbu-kum mim-ba'di dhālika, fa-hiya kal-ḥijarati au ashaddu qaswah ; wa inna minal ḥijārati lama yatafajjaru minhul-anhār ; wa inna minhā lamā yashshaqqaqu, fa-yahhruju minhul-mā'; wa inna minhā lamā yahbitu min khashya-tillāh, wa-mallāhu bīghāfilin'ammā ta'malūn.

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75. Then your hearts became hard thereafter, so they are like stones or harder still : for of the stones there are some from which streams flow, and surely of them there are some which cleave asunder, and water issues forth from them, and surely of the hearts there are some which humble themselves for fear of Allah, and Allah is not unmindful of what you do.

80. In this verse the Jews are told that even some lifeless things are also useful, but they, although possessing common-sense and being descended from the prophets of God, have ignored even the dictates of their own conscience. Deeds are of two kinds, *first*, those which are performed volitionally, through the exercise of the will. Secondly, those which are done merely under natural impulse. According to Islam, it is the deeds of the former class that bring reward; but the deeds of the latter class are also sometimes useful. The Jews, however, had become so depraved that far from performing any act of virtue out of a desire to do virtuous deeds, they performed no act of virtue even from natural impulse. Thus they had become worse than even stony rocks, for from the latter sometimes water gushed forth, whereas no act of virtue ever emanated from the latter even unintentionally.

At the same time it has been added that these remarks do not apply to the whole nation, and that some of the Israelites were such as were, no doubt, swayed by the fear

of God, for the Holy Qur-ān says, "Of them (the hearts) there are some which humble themselves for fear of Allah."

According to the above interpretation, the pronoun ها (them) in وان منها لما يهبط من خشية الله (and surely of *them* there are some which humble themselves for fear of Allah) stands for قلوب *qulūb* (the hearts) and the fact that while other pronouns in this verse refer to حجارة *hijārah* (stones) and this one to قلوب *qulūb* (the hearts) need not create any doubt. The Holy Qurān contains many such instances. For example, we read in Chapter XLVIII, 10:—

لتؤمنوا بالله ورسوله وتعزروه وتوقروه وتسبحوه بكرة واصيلا (الفتح)

"That you may believe in Allah and His Messenger and strengthen him and honour him, and glorify Him morning and evening."

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In this verse the pronoun 'him' refers to the Holy Prophet in the first two places, and to God in the third. Another instance of this kind is met with in verse 231 of this Chapter.

افتطمعون ان يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون۔

76. A-fa-tatma'una an-yu'minu la-kum wa qad kāna farīqum minhum yasma'ūná kalāmallāhi thumma yuḥarrifūna-hū mim-ba'di mā 'aqalūhu wa hum ya'lamūn.

76. What! do you expect that they should believe you? Yet a class among them hear the word of Allah and then pervert it after they have understood it, while they know.

81. As the Muslims were under the impresson that the Jews being the people of the Book would abide by the terms of the treaty which they had entered into with the Muslims, more faithfully than other people and therefore they maintained all sorts of connections with them, so in these verses the Muslims themselves, instead of the Jews, are addressed to enable them to retrieve their mistake.

The Muslims are warned against being deluded into the hope that the Israelites will accept what they say and make no mischief. They are told that there is a party among the Jews who hear the word of God revealed to the Holy Prophet (may peace and blessings of God be upon him !) and when they go to their brethren, they wilfully pervert it and thus try to mislead them and turn them against the Holy Prophet and his followers by means of their misrepresentations. Nothing can prevent such persons from perverting agreements and plighted words with the Muslims.

واذا لقوا الذين آمنوا قالوا آمنا واذا خلا بعضهم الى بعض قالوا اتحدثونهم بما
فتح الله عليكم ليحاجوكم به عند ربكم افلا تعقلون۔
اولا يعلمون ان الله يعلم ما يسرون وما يعلنون۔

77. *Waidha laqul-ladhīna āmanū qālū āmannā wa idhā khalā ba'du-hum ilāba'din qālū atuḥadd i thūna hum bimā fatah allāhu 'ali-kum li-yuhājjū-kum bihī' inda Rabbi-kum, a-falā ta'qilūn.*

78. *A-wa lā ya'lamūna annallāha ya'lamu mā yusirrūna wa mā yu'linūn.*

77. And when they meet those who believe, they say, 'We believe,' and when they meet one another in secret, they say, 'What! do you inform them of what Allah has unfolded to you that they may thereby argue with you according to the word of your Lord. Will you not then understand?'

78. Do they not know that Allah knows what they conceal and what they disclose.

82. In verse 77, it is told that besides the class of men mentioned in the previous verse, there is another class of Jews who quite hypocritically remain mixed with the Muslims, and though conscious of their difference of faith from the latter, they chime in with them from purely wordly motives, bearing witness to the prophecies

contained in their books about the Holy Prophet. But when they are away from the Muslims, other members of the Jewish community reproach them for their enlightening the latter on what God has revealed to them, *i. e.*, for their letting the Muslims know the prophesies contained in their scriptures about the Holy Prophet, saying, that in that case the Muslims will argue with them in the presence of their Lord, *i. e.*, on the Day of Resurrection, and will blame them before God for their rejection of the Prophet of Islam, although they themselves related to them the prophecies which spoke of his advent and bore witness to his truth. That there will be such discussions in the presence of God has been mentioned elsewhere in the Holy Qur-ān. We read in Ch. XXXIX, 32 :—

ثم انكم يوم القيامة عند ربكم تختصمون

"Then surely on the day of resurrection you shall contend with one another in the presence of your Lord."

Moreover, there is a sect among the Jews which holds that God does not know all things, and quite possibly those who reproached their brethren for disclosing the prophecies to the Muslims held a similar view about God and feared lest the latter should blame them on the Day of Resurrection in the presence of their Lord. The verse that follows says: "Do they not know that Allah knows what they conceal and what they disclose?" meaning that their own scriptures prove that God knows both what is hidden and what is apparent, and as their case is to be brought before God, He will Himself judge them according to their deeds.

ومنهم امييون لا يعلمون الكتاب الا اماني وان هم الا يظنون۔

79. *Wa minhum ummiyyūna lā ya'lamūnal-kitāba illā amānīyya wa inhum illa yazunnun.*

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79. And some of them are illiterate who know not the Book but *entertain* false hopes; and they do nothing but conjecture.

83. امنیه *umniyyah*, singular of امانی *amāniyya*, means "desire," "hope," "falsehood," "reading".

In this verse, it is told that in addition to the above-mentioned two classes, there is a third class of Jews who have no knowledge of the Book, but who entertain false hopes and desires, and, instead of understanding the Book, and basing their faith on the conviction of mind, depend upon their own caprice. Their knowledge is not derived from the Book, but is confined to their desires and wishes.

فویل للذین یکتبون الکتاب ثم یقولون هذا من عند الله لیشتروا به ثمناً قلیلا فویل لهم مما کتبت ایدیهم وویل لهم مما یکسبون۔

80. Fa-wailul-lilladhīna yaktubūnal-kitāba bi-aidi-him thumma yaqūlūna hādha min indilli'hi li-yashtarū bihī thama nan'qalīlā; fawai-lulla-hum mimma katabat aidī-him wa wailul-la-hum mimmā yāksibūn.

80. Woe, therefore, to those who write the Book with their own hands, then say. 'This is from Allah,' that they may sell it for a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they have earned.

84. In this verse, mention is made of a fourth class of the Jews who themselves wrote books and gave them out as the word of God. History telis us that this malpractice has been rife among the Jews and Christians. As a result, we find that, in addition to the existing Bible, there are a number of books which are declared by their authors to be divine revelation, so that it has now become absolutely impossible to distinguish the revealed books from the fabricated ones. Similarly, another mischievous artifice was often resorted to. They themselves wrote a book and declared it to be based on Biblical evidence while, as a matter of fact, the former ran directly against the latter. These theologians were guilty of two sins, the sin of fabricating, and the sin of publishing their fabrications among men. Besides the burden of their own sins, they

were also responsible for the transgressions of their followers who were led astray by their writing which they took for revealed scriptures. Hence, while speaking of them, the Holy Qur-ān has used the word ويل *wail* (woe), in order to instil the fear of God into their minds and to remined them that interference with the word of God is an unpardonable offence, and that distorting the word of God for the purpose of gaining some worldly end is a still more serious and inexcusable iniquity.

Some Christian writers have referred to the verse under comment as an evidence of the fact that the Jewish and Christian scriptures were intact at the time of the Holy Prophet (may peace and blessings of God be upon him). If there had been, they contend, no genuine version extant at that time, how could the Holy Qur-ān have blamed the people of the Book for interference with the original text ? But this inference is absolutely unjustified. For, a reference to tampering with the text does not necessarily mean tampering with the genuine text. One who tampers with the version of a false book which he believes to be true is as liable to blame as the one who tampers with a genuine scripture. Altering the real book or the false one believed to be real is in either case the outcome of an evil mind, and is therefore in both cases an offence of equal magnitude. Tampering with corrupted scriptures is decidedly as culpable as tampering with pure ones. The Christian scriptures, notwithstanding their questionable purity, contain a large number of true prophecies and a good deal of fragmentary truth which may be of immense value to a seeker after truth, and consequently one who attempts to tamper with these scriptures even in their present condition attempts to pervert quite a number of truths. Hence the warning to the people of the Book against tampering with the Bible can not be cited as a testimony to the existence of the true Bible at the time of the Holy Prophet (may peace and blessings of God be upon him).

وقالوا لن تمسنا النار إلا أياماً معدودة. قل اتخذتم عند الله عهداً فلن يخلف الله عهده ام تقولون على الله ما لا تعلمون.

81. Wa qalu lan tamassnan-naru illa ayyamam-ma' dudah, qul uttakhadhtum, indallahi 'ahdan? 'fa-lan-yukhifallahu 'ahdahu, am taquluna 'alallahi ma la ta'lamun.

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81. And they say, 'The fire shall not touch us save for a number of days.' Say, 'Have you received a promise from Allah then surely Allah will not act against His promise. Or, do you ascribe to Allah what you know not?

85. After stating clearly the evil practices ripe among the Jews about their own scriptures, the Holy Quran proceeds to set forth the cause which accounts for this arrogance of the Jews. These evil practices of the Jews, the Holy Qur-ān points out, are due to the wrong notion that they were absolutely immune from punishment, or, if punished at all, the punishment must be very brief. We learn from history that, at the time of the Holy Prophet (may peace and blessings of God be upon him), some of the Jews thought that the punishment of the Jews would not extend over more than forty days (which was the number of days which they had spent in worshipping the calf), but some even looked upon this period as too long, and reduced it to seven days only. As for the Jews of modern times, Sale says: "It is a received opinion among the Jews at present, that no person, be he ever so wicked, or of whatever sect, shall remain in hell above eleven months or at the most a year, except Dathan and Abiram and atheists who will be tormented there to all eternity."

The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :—

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